A PLAN FOR TIRUCHENDUR

BY

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HOTO M. KAILAS, MADURA.

The Sea-shore Temple of Subrahmanyam, Tiruchendur.



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DEDICATION.

This plan for reconstruction on the several requirements for Tiruchendur is laid at the feet of the Lord Subrahmanyam. The writer as His humble servant had served there a brief space of time. Little could be attempted and less achieved. What he had found to be most necessary to make this holy spot more hallowed for Subrahmanyam and His countless millions is placed before Him, and for consideration by the Madras Hindu Religious Endowments Board and the devotees of the Lord of Tiruchendur.

Sikkil
Sivarathri day
2nd March 1946.

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J. M. SOMASUNDARAM PILLAI, B.A., B.L.,

TIRUCHENDUR is one of Muruga's * six chosen seats for His abode in the Tamil land, and as such spoken of as of especial sanctity for his worship. As one of such first spiritual centres for the salvation of man, His shrine has been an attraction for Hindus for ages. This sacred House of God is on the sea-shore on the extreme south of the peninsula, and the temple walls are almost washed by the waves of the sea. The rising Sun bows in adoration of it each morning as it rises from the rippling expanse of the ocean and spreads light and life over every living object. Tradition has it, (also, *Skanda-purana* which deals with the birth and exploits of Subramaniam *) that the war-Lord of the Gods encamped at this spot before He began the combat against Surapathuma and his mighty hosts and again after vanquishing them. Mayan, the divine architect was called in to build a shrine there for Siva, for Subramaniam to worship in. The mighty rocky cliff on this coast had thus received the foundations of the nucleus of this temple. A shrine for Siva was encaved into it and a lofty gopuram rose beside it. This has been enlarged in the course of ages; the temple itself having become more famous for the worship of Subramaniam Himself, the Pandyas and successive rulers of the country have vied with each other to improve and enlarge the temple. Nature and Man have thus converted this

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* MURUGA, the earliest and sublimest Tamilian concept of God-head has been as long cherished and venerated in the Tamil land, as its Sanskritised concept "SUBRAMANIAM which means" the all-pervading spirit of the Universe, the essence from which all things are evolved, by which they are sustained and into which they are involved, Who, in gracious pity for humanity takes form sometimes as the youthfull God of wisdom, God also of war when wicked Asuras have to be destroyed, sometimes as the holy child Murukha the type of perennial tender beauty, always and every-where at the service of His devotees"

hallowed spot into a heaven of peace and ever lasting life, a centre for all humanity to visit, to adore and be beatified.

Tiruchendur is the taluk head-quarters of the name, a flourishing pilgrim centre and the terminus of the South Indian Railway 443 miles from Madras and 38 miles south west of Tirunelveli by a branch line. It is a major Panchayat Union, and has a population of 12,221 and during festival occasions it rises to 50,000 and over. The town is the seat of the Taluq Tahsildar, a Magistrate, a Sub-registrar, a police station and a Dispensary. There is also a District Board High School and a traveller's bangalow on the sea-side maintained by the same local authority. The town is a fairly large one, peopled mostly by Hindus, the agraharas on the east and south car streets having three hundred and odd families of mukkhani or thri-swathanthra brahmins.

A Covered Road to the Temple.—The temple of Subramaniam is on the sea-coast, a mile from the railway station; half of which distance is covered by a Panchayat Board road, three more furlongs by a temporarily covered high-way paved long ago by a sanyasin with blocks of stones; and another furlong still from the Thoondukai-Vinayakar shrine to the actual temple approach by a sandy covered passage. The above paved road from the car street is highly rickety by the subsidence of stones during the long number of years. The road is unfit for wheeled traffic as well as for the pedestrian who has to pick his way with a bowed head and a humble heart; if not he will get himself hurt. The road is mainly used by the pilgrims wending their way to the temple and back to the town. Correspondance was started while the writer was in office at Tiruchendur with the Panchayat Union to undertake the re-laying of the stones, and the Union Board had agreed to bear half the cost if the other half was contributed from the Devasthanam funds. The Hindu Religious Endowments Board was approached and the proposal to pay from the Devasthanam funds was turned down as the road was said to belong to the Panchayat. This, matter has to be reconsidered and the road relaid with the existing stones as

far as it can go, 'and, the remainder mecadamised with cement which will stand for a very considerable time. At present the Devasthanam pays annually a large amount for the temporary thatched covering for 9 months in the year over this part of the road; the same being removed during the rainy part of the year. Within recent years a sanyasin by name Vallinayagaswami had put up a series of cement-concrete pillars over the sandy-road leading to the temple as well as the giri-prakara and made a covered way with cement concrete terrace and Calicut tiles roofing. This noble example set by this Sadhu may be followed by erecting a like series of pillars and a covered highway for these 3 furlongs of the road. This will be a permanent construction without the annual waste-ful recurring expenditure. The cost of the covered way could be met from the Tiruppani balances, and even from voluntary offerings by the worshippers. The writer during his time was promised the cost of two such cement pillars by Rajyasevapravina T.M. Krishnaswami Ayyer, Chief Justice of Travancore, and by a friend Sri M.S. Mariappa Mudaliar of Erode who had actually remitted into the coffers of the Tiruppani funds an advance of Rs. 20 towards the cost of such a pillar. The amount of such contributions, when the work is actually taken up will be freely forth-coming. The gesture of the Devasthanam for such an undertaking will be sufficient to draw forth the required funds for such a useful and welcome necessity. And when this is actually taken up, and completed the soul of Vallinayagaswami will rest in peace indeed !

Rest Houses.—Tiruchendur almost always attracts a large number of pilgrims, and enormously during Krithigai, Amavasya, and festival days. The choultries and matams of the various communities are not sufficient, and thousands resort to shades for shelter under trees. There they squat under the scorching Sun, and get drenched by a passing shower. While the ordinary men suffer the every day sufferings of their lives, the well-to-do and those who could afford are under peculiar disadvantages. They have no decent place to go to, as the District-Board travellers' bangalow is almost always under requisition, and the chattrams in the place are

reserved for their respective community members. *One or more rest houses by the Devasthanam as now existing at Tirupati are an urgent necessity.* Fortunately there are spacious and well chosen localities in which to construct those buildings. The whole sea-front is available up to the District Board's unfinished construction on the South. And on the northern side, there is a well laid out elevated place, a few feet below the Anandavilas mantapam. It commands the sea, a sight which will always linger in one's memory. Just underneath this are the Valli's cave and a fine beach. Its easy accessibility to cars and wheeled traffic, its proximity to the temple and all the conveniences that would be required including lights, and water would make it an admirable set of buildings for the conveniences of worshippers.

While proposing such a structure, I am reminded of the rest houses built by the State of Travancore at cape Comorin close to the shrine of Sri Kanyakumari, and of the palatial Hotel Krishnarajsagara built by the Mysore State at the Krishnarajsagara Falls at Kannambadi and overlooking the famous Brindavan gardens. One of such a building is quite possible of construction, and it will amply repay the capital spent on it as Tiruchendur is a place of pilgrimage for Hindus the whole year round,and also on account of its nearness to Courtallum, the famous health resort of the South.

The Hindu Religious Endowments Board could find the funds for this from the Devasthanam or from the Tiruppani balances and push on the construction as a remunerative enterprise. If the funds are to come from the Tiruppani, as it will be available, the buildings may be named after Arumugaswami and called "*Arumugavilasam*".

The Mahant of Tirupati has earned the eternal gratitude of the worshipping public of Sri Venkateswara by the construction of the rest houses at Tirupati, situated so near to the railway station; and, the Tirupati-Tirumalai Devasthanam Committee has supplemented it recently with a number of small, very convenient, and composite annexes of ten rooms in single blocks. These

buildings have justified their existence, and the H.R.E. Board will be perpetuating their valued service to the Hindu public if the proposed rest houses are ordered for construction at Tiruchendur.

A like plan for *a Rest House at the adivaram at Palni* on a necessary scale is pending consideration and orders for execution by the H. R. E. Board. The writer during his office at Palni (1940-44) had submitted one. It may be given the consideration which is its due. A well laid-out rest-house, as the plan has been drawn for, it will accomodate conveniently and comfortably a very large number of pilgrims of all classes. A meeting hall, a restaurent, a stores and a garage have all been provided for. The Palni Devasthanam has sufficient funds for the purpose, which, when carried out will bring an abundant return. And, if it is not to come wholly from the Devasthanam, a portion would still be forthcoming from a number of devotees who would contribute towards the cost of portions of the rest house. Each room therein could be named after individual donors. The writer was promised a handsome contribution of Rs. 10,000 by a devoted kattalaidar of the Panguni Brahmotsavam for a hall. The worshippers of Sri Dandayudhapani are yet awaiting a move of the Hindu Religious Endowments Board in this direction.

Further Rest Houses.—To the south of the Vasantha mantapa there is an attractive copse of neem trees. This expansive ground could hold a block of ten well-built lodgings at its centre on the type of the annexe to the Tiruppathi main-choultry for the lodging of pilgrims. The place is shady throughout the year, and its proximity to the sea-beach will make it an ideal resort. A sanitary convenience under proposal a little beyond will be an amenity. The deep well near-by, which was formerly irrigating a flower garden and supplying the vasanta mantapa with the required water for the festival could be fitted in with a water-pump or a storage reservoir. The cost of the improvements could be met from the Tiruppani funds with-out touching the resources of the Devasthanam; the rentals of the lodging houses however going to the corpus of the fund.

The Tiruppani compound to the west and north of the *Vasantha* mantapa, and the former habitation of Sri-la Sri Arumugaswamigal needs also a consideration. The compound is a spacious one, and, the northern compound wall which stands built half way ought to be completed. The two rows of thatched quarters meant for workmen and a few tenements near-by need to be tiled and kept trim for use by the pilgrims. The central tiled இட்டுப் பிறை wherein Arumugaswamigal lived and worked for nearly 36 years ought to be preserved entirely as was left by him with all his personal effects and books and accounts as his memento. A name board would also well commemorate his austere life and work.

The Kattalais.—The Tiruchendur Devasthanam has as many as 37 endowments and kattalais. To mention a few, those of the Saiva mutt of Tiruvavaduthurai, the state of Travancore known as Udhaya Marthanda kattalai, Vadamalayappa Pillaiyan, the Rajahs of Ramnad, and the Ettaiyapuram, the Zamindar of Uttumalai, and many others. All these kattalais have large properties endowed for the purpose, also cash disbursements from the state treasury as the one by Travancore. Most of them are conducted through their own agencies. They would better be served if their dittams are scrutinised and conducted through the devasthanam. At present, they are left under the tender mercies of agents, conducted or ill-conducted at their own will and pleasure, the devasthanam having no control what so-ever over such performances.

The Travancore Uthaya Marthanda kattalai, the first kattalai of the day which unfortunately stands suspended from 1942 owing to some misunderstanding needs to be speedily revived, His Highness the Maharaja and Her Highness the Maharani of Travancore being approached for the purpose. Maharajah Marthanda Varma, the maker of modern Travancore, who instituted the kattalai about two centuries ago was a prince among royal personages, known for his piety and cultural attainments and his benefactions for the spiritual well-being of the Travancore Royal House should neverbe suspended, but revived and extended too.

Physical Conveniences for the worshippers.—At the principal sannidhis of Sri Subramanyaswami and Sri Shanmukha facilities for worship ought to be immediately provided for. As it is, throngs of worshippers herd at the time of poojahs and on festival occassions within the small space available, and, the agony they are in to catch a glimpse of the deity or to get an atom of the Viboothi and Sandal prasadam from the potris needs only to be seen or felt. This is a most vexatious problem which should be tackled instantly. A regular way in, and a way out, ought to be provided for to approach the sannidhis and to have a darsan through a constant move of the worshippers ; all archanas and standing conveniences should be deferred for a more leisurely occasion possibly to be stipulated by the temple authorities. The archanas may also be entrusted to Potris and Mukkani agents who will perform them and present the prasadams to the parties. Otherwise, the ordinary worshipper: man, woman and child suffer untold miseries. Special iron or brass railings may be planted in the space opposite to the sannidhis so that worshippers may have a sight of the deities from both the sides of the railings—the view from inside unobstructed by persons standing on the doorways. A plan for the planting of such railings as is now existing at Madura, Palni and other important centres of worship was in contemplation by the writer and, now the execution of it is left to his successors. Any way this convenience is of supreme and urgent importance for all worshippers, many of whom on important occasions have been denied the very darsan for which they have travelled long and suffered so much.

THE TIRUPPANIS

As already referred to, the shrine of Siva built for Subrahmanyam had become in turn the far famed one for Subrahmanyam Himself. Crowned heads as the Pandyas and the Cheras, the successive rulers, their vassals and Poligars, divine heads of holy Saiva Mutts, Zamindars, men of devotion like Vadamalaiappa Pillaiyan and others have during the course of centuries improved upon the institution structurally, and had instituted kattalais for daily and periodical worship.

But the greatest was yet to come. The older structures of the temple were built of white sandstone of the sea and those to be got in its proximity. Age was beginning to tell upon their strength as on even an animate object. And it was given to a man of devotion—a Sanyasin, Mownaswami by name who came to Tiruchendur in 1868 and saw the weathering in of the stones to undertake its renovation. He saw that the hallowed edifice of Muruga was showing signs of decay and that it ought to be renovated ere long. The Lord inspired him, and, he set to work. The Lord took away his speech, and, the Sadhu as a real Mownaswami sat at the door of the great gopuram and begged for what he wanted by writing on the sand before him. Bakhtas gave little and much, and the funds grew. For 42 years he laboured until he passed away on the 19th April 1909 executing a large part of the temple in black granite brought from Ambasamudram about 60 miles away from Tiruchendur, displacing all the old sand-stone structures. Kasiswami joined and helped him for a few years, and, Arumugaswami succeeded him and laboured for 36 years completing the temple fully as Mownaswmi intended and Kumbabishekam was performed in 1941. Unfortunately the last did not live to see the fruition of his labours.

The white stone pillars, the flooring and the terrace pavements so removed from the original temple buildings lay stacked in different places from the vicinity of the *Nazhikinar* up to the Shanmuga Vilasa. A portion of them having already been very usefully used in the construction of the present *Vellaikkal-mantapam*, those still remaining inbedded in the sands, may be legitimately used to extend that mantapa to the south as far as it can go and also on the northern side until it touches the covered path-way to the temple. This mantapam is at present largely used by intinerant pilgrims and those who could not afford to engage a room or a choultry. *The extension of the present Vellaikkalmantapam* as proposed, to its largest and longest dimensions, could be under taken from the Tiruppani funds. By so doing, a covered roof over the heads of thousands of pilgrims who are at present subjected to the exposure of the Sun and the rains could be afforded.

A Sea Promenade.—Another useful amenity will also be, to construct a few stone or cement-concrete benches in a row on this sea-beach, which will be so welcome to those wishing to enjoy the grace of the Lord Subramanyam in His very presence and in His immediate environs.

The promenade so formed could be given a further attractive feature by the installation of **a Radio** with a couple of loud-speakers installed from one of the corners of the Shanmugavilasa. *The huge bell cf the temple now in the south-east corner of the Shanmugavilasa may also be installed in* **a special bell-tower** *on a raised platform over the terrace of the Shanmugavilasa.* When so installed, the chime of the bell rung at intervals will be heard for miles around, indicating the hours of prayers at the temple. With such modifications, and with the mighty expanse of the sea in front, and the grace-abounding of the Lord on all sides, and the cool zephyr from the South, the temple and the peal of its bells will be such as could instil into the most heartless and the agnostic the living presence of the Divinity.

The melagopuram.—*Mayan*, the divine architect could not have decided on a better choice for the foundation of the temple and the gopuram than on the solid rocks of this coast. The melagopuram, once raised and built up to the present noble dimensions by Desikamoorthiswami, a Thambiran of the Tiruvavaduthurai mutt had received periodical renovations, and the final act was yet to come. Arumugaswami, the last of the three Titans, who had completed the re-building of the temple thought of renovating it as the crowning act of his. The eastern and southern portion of the gopuram had weathered away by the salt-sea-air action, most of the cementing factors of the statuette figures having powdered and fallen down. A like damage to some extent had pervaded throughout the entire structure. Arumugaswami took up the work by putting up the scaffolding at a considerable cost in 1939, and before he could actually commence the work passed away on June 7, 1940. He had in 1934 conveyed by a

deed of a Will all the Tiruppani properties to Sri Subramanyaswami of Tiruchendur, and had ordained the then Executive Officer and his successors to that office to stand in his shoes and carry out the Tiruppani plan. As such, it was left to the then Executive Officer Mr. G. K. Bagavathi Gownder to follow in the swami's wake and carry out the work. He actually commenced the renovation on 6-2-1942 on an estimated expenditure of Rs. 40,000; and the matter was duly reported to the Board. But, some how, the work did not progress, and had lain by these years, till a new life was given to the work. The writer was permitted to commence the renovation, which he did from 14-5-1945. The work had progressed remarkably well, and within a brief space of 3 months all the nine stoopies, and the vaulted roof known as *pandi* over the ninth storey of the gopuram were replastered; the two *mahanasis* were almost done anew on the original plans and the ninth storey itself was renovated fully. And all these had cost about Rs. 5,618-9-8 leaving about 530 bags of cement and enough prepared mortar and chunam and brick, etc., for renovating 3 more storeys down below. But, the work was called to a halt by the H.R.E. Board advised by the consulting Engineer. The writer being the Lord's agency to thus far carry out His work does not wish to say more, than to add his to the worshippers' request to the Board to bring about its early completion.

The Tiruppani funds raised by the three sanyasins and largely consolidated by Arumugaswami after all the expenditure of re-building the whole temple, stood on 1-7-1945 at Rs. 99,145-1-6. The swami had also purchased during his time the mitta villages of Thimmarajapuram and Makilambalpuram as well as Dalavoipuram besides other properties which bring an annual income to the Tiruppani exchequer of about Rs. 2,531. The divine agency through these three sadhus had worked almost a miracle, and, it is now left to the H.R.E Board to begin where they have left and complete their life's desires.

The Devastanam receives annually a hundial collection of about a lakh of rupees; and, in fasli 1354 it had received from all sources inclusive of the above, an income of Rs. 2,72,426. The two sources of revenues are kept sepa-

rate and distinct. As such, a responsibility is cast on the institution to afford creature comforts to the thousands of worshippers who visit Tiruchendur. They need proper shelters scattered about in the vicinity of the temple, a number of shops and booths all along the covered way, and a first class restaurant vending refreshments and food. The present refreshment stall is almost a shed barely sufficient for the needs, and very ill-kept. Its annual rental is high, and the structure would deserve a complete re-building on up-to-date sanitary conditions'

The present **office-buildings** require also a change. It is better rebuilt, or utilised to some other purpose, while a new set of buildings on a near site, are constructed to locate the administrative offices. **A set of tenements** on approved type designs, near enough to the temple and the southern town extensions may also be considered for construction, for the use of the temple Staff. The rentals out of such tenements will be better yielding in income than out of Bank investments.

A small park, well-laid out between the present office buildings and the melagopuram-mantapa with ornamental cement-concrete benches, and with the central lamp post electrically fitted would be an attraction.

A few sanitary conveniences, a little removed from the temple to the South are a necessity; as also a few tube-wells located near-by fitted up with pumps.

THE SEA-WALL

A very pressing work of urgent necessity is that of strengthening the eastern giri-prakara of the temple from the erosion of the sea. The writer was told that the waves of the sea once touched the very eastern main திருமதில் wall of the temple; and, Arumugaswami acquired this much of the space now occupied by a covered pathway and a further beyond by the heaping of the old and discarded white sand-stones pillars and broken pieces of sculpture and stemmed the enroaching sea. Those pieces of huge stones already thrown into the sea, and which had served as a bulwark for so long are

being acted upon by the waves during rough seas, and, they are perceptibly seen to be sinking. This part requires careful and urgent handling. Huge cement-concrete square blocks may be stacked on that side, one over the other, and for a considerable dimension. A harbour Engineer at Tuticorin or an Engineering expert may be consulted for the urgent strengthening of this part of the shore. The temple requires careful and instant consideration to secure it against the encroaching sea.*

The Valli's Cave which is to the north of the main temple is actually washed by the waves of the sea. With a frontal mantapa, it is a grotto cut into the red-sand—stone rock. The shrine faces the sea, and another behind it in a rectangular hall is actually dug out of the bowels of the rock. Within the inner hall in a niche is figure of another Valli—the divine consort of Muruga. The whole is a beautiful work of Nature and of art and, the deities being also in worship is a centre of attraction for all bhaktas. The cave and the sea-beach fronting it has an idyllic charm ideally fitted for a sea promenade. Along this shore, a little beyond the reach of the tides, **ornamental cement-concrete benches,** or even more economically, stone benches may be set up, as a way has already been shown. Visitors and worshippers will be tempted to spend a few hours or more on this site in the very presence of God and of Nature, and to imbibe all that is good for man's requirements here below and the beyond.

The Nazhi Kinar about a hundred yards from the Shanmuga Vilasa is a small well, one foot square in a stone receptacle, inset within another well of 14 feet square. It is a natural phenomenon. The former contains clean good water, and, the larger well of a milky, highly-sulphurous smelling and saltish water. Both the waters well up as they are baled out by hundreds of bathers. The sulphurous water is drawn out to irri-

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*The Superintendent, Archaeological Survey of India, Madras Circle, may also be referred to, as recently the famous fore-shore temple of Mahabalipuram has been saved from the sea by the construction of a massive semi-circular break water which both checks wave action and reduces spray—*Vide* "The Hindu" 17th September 1946.

gate a neighbouring copse of cocoanuts and the old system of drawing it out by electricity may be adopted. A bath in the sea as well in both these waters of the Nazhikinar is considered to be of high spiritual merit.

The Saiva mutt of Tiruvavaduthurai Adheenam has the largest interest in the Tirunelveli district, and particularly more in Tiruchendur than in any other devastanam. Of the daily kattalais and during festivals, the first honour is done to its local representative Thambiran. Besides the Tiruppani matam of the Adheenam, wherein the Tambiran resides, there is another where the mutt kattalais are administered and four others spread out in the town. Of these, two are in order and the rest require certain major repairs. His Holiness, the Adheena Kartha will be earning the gratitude of the great multitudes of the pilgrims if all the four matams arekept in order and allowed for their use during the crowded Masi and Avani Brahmotsavam and during the Visakam. Since they are not in use, they are left uncared for, and have fallen into disrepairs. They would better shine in use, rather than thus rust unburnished.

A word about **the Skandashasti mantapam** of the Tiruvavaduthurai Adheenam which had occupied a prominence formerly. Located as it was to the east of the present Shanmuga Vilasa, it faced the open sea. The mantapa was dismantled about 40 years ago since it was in a dangerous condition. H. H. Sri-La-Sri Ambalavana Pandara Sannathigal has early in last fasli been pleased to order its reconstruction at an estimated cost of about Rs. 29,000. It is a happy augury of his accession, and, the work is progressing. A word of praise is also due to the indefatiguable Dakshanam Superintendent of the Adheenam Tiru. K. V. Ramalingam Pillai for having brought this matter to the notice of His Holiness, and his persistant efforts to see that the Adheenam affairs prosper.

The stone inscriptions of the temple, 5 in number are now relegated to the South-east corner of the first prakara, unnoticed and hidden from view. They would better be given a prominent location outside, exposed to the notice of the public and the archæologist.

The northern portion of this same first prakara is provided with certain conveniences as grinding stones for the pilgrims to prepare a துவையல் *chutney* for them to make a meal of the Devastanam rice-offerings sold to the public. The place is also used during festival occasions as a dining-hall for want of one as such. A change will be welcome in the name of sanitation, and, to keep the sacred precincts sacrosanct. An extensive galvanished shed on the pattern of **a dining hall** on the northern outer giri-veedhi near the well would be a desirable amenity. The well-water near-by will be very handy for such users. A public convenience a little removed from this shed, on the slope on a levelled ground as hás been selected recently will be most desirable.

THE SUBSIDIARY TEMPLES

A word about the subsidiary temples which are 15 in number. They are mostly under the management of the local *Pujaris* though nominally under the devastanam administration. A better supervision over their regular poojahs and the upkeep of the temples would be most desirable. The institutions may more appropriately besides receive a financial aid from the parental devasthanam to keep them trim and in sanitary condition; the pujaris themselves also brought under the Devasthanam's better control.

The Siva-kolundeeswarar temple located in the heart of the town is a magnificent one in its dimensions. It would do credit to any one of the larger towns in the districts. The main shrine has a spacious compound enclosed by an outer wall. And within, the principal shrines of Sivakkolundeeswarar and the goddess have in front of them, halls and corridors well laid out. The columns of sculptured yalis and conventional types are exquisite art pieces. Their workmanship is however much hidden from view by the encrustations of chunnam of over an inch thickness by years of annual white-wash. An attempt has been made by the writer, to remove such encrustations from a few of the pillars and on the frontal gate-way. This has disclosed the beautiful workmanship within. The pillars as such,

and the places wherein there are encrustations should be cleaned of such chunnam. The result will be a thing of beauty, revealing a charm that was formerly its own. It is in the central hall of this mantapa, opposite to the main shrine; the attractive *abishekas*, *arathanas*, the பச்சை சாத்துப்படி and other *alankaras*, during the annual Brahmotsavams are conducted. The next adjoining mantapa leading to the outer entrance and road, houses a number of rooms wherein are lodged the valuable gold and silver vahanas, and another serves as a temporary granary for storing paddy. The public road passes through the very main entrance into this temple; and South to North of this runs another long and spacious mantapa. The side corridors of this are occupied by a number of shops including the Tiruchendur Co-operative Stores. The shops are leased out annually, and they bring only a moderate amount as rentals, as a larger portion of the mantapa is almost dark, ill-ventilated, and ill-kept serving as a rendezvous for stray cattle, asses and the homeless destitute. The terrace stone-pavements over this mantapa need be opened out at intervals to let in more air and light into the corridors on either side. The flooring should be improved and the walls completely plastered. The path way of this mantapa has also no pavement. It has not been touched by the Devastanam on account of its cost, and also discountenanced to be approached for fear that the Panchayat Union might set up certain rights thereto. A portion of this road will be impassable during the rains, almost filled with water and slush; and, in ordinary seasons with a dirty and saltish earth. This pathway ought to be well-laid out. When the above improvements are effected the mantapam may very favourably compete with its compeer: the Pudumantapam of Madura. An outlay as mentioned above in its improvements when made will amply repay the investment, besides making the place more attractive.

DEVELOPMENT OF LANDED PROPERTIES.

i. Subrahmanyapuram—in Ambasamudram Taluk.

One of the major items of the properties of the devastanam is the Omanallur village. It is rightly renamed now as **Subrahmanyapuram**. It is to the credit of Mr. G. K. Bhagavati, the then Executive Officer that he had taken up in Fasli 1352. this extensive property of 358·79 acres of wet and 512.83 acres of dry lands from out of the lessees hands and arranged the cultivation under the devastanam management. It is working satisfactorily as a financial concern, the last lease in Fasli 1352 being for 1520 kotahs of paddy and in Fasli 1354, under the Devastanam about 2300 kotahs. Its further development will make it an ideal property. Mr. Bhagavati had, also constructed several buildings and granaries in the *Farm house* which is ideally situated in a spacious compound within motor and road conveniences to Tirunelveli and Shermadevi (Cheran-ma-devi). Five acres and odd of its frontage on the road-side lies enclosed and fenced with aloes. About 266 pits were dug within, for the planting of lime, orange, cocoanut and other fruit trees. The cost of lime-seedlings had been advanced also by the writer. The planting of the fruit garden will be an immense success. A source of water supply near-by is a tube well. This could better serve its purpose if the same is dug as a first class well from which more water could be baled out for the whole garden.

A Vegetable Garden and Vineyard

The inner farm compound has another tube well which may be reconstructed into an actual well. The water could then be used to grow plantains and vegetables for the Tinnevelly market which is 5 or 6 miles away; and also maintain **a Vineyard** well laid out within, which will produce an abundant crop of grapes. Another 10 acres to the west of the farm house is now in cultivation with Senna which may be left as it is or the space utilized for any other more remunerative crop.

Subrahmanyapuram has two expansive tanks fed by the Kannadian Channel, the foreshores of both the tanks may be ploughed well and sown with **gingili seeds** which will be very remunerative; as well green gram and black-gram sown in the paddy fields soon as the

crops are harvested. Castor seeds cultivation on as large a scale may also be made on the ridges of the paddy fields. And the move of the Government of India to grow more oil seeds in the country and even with subsidy grants for its cultivation may be served indeed.

In the midst of the vast 513 acres of dry lands on the southern portion of the village, which borders the two tanks, there is an old disused tank the bund of which had breached years ago. About 50 acres under its irrigational area could be converted into wet if the opening is closed and with certain minor repairs to the area to be brought under cultivation. The writer had already made a beginning to the needed repairs in his time, and the completion of the same during the present fasli will be so welcome.

Cashew Nuts and casuarina cultivation in the rest of this vast area will be a highly paying concern. The former could be planted in pits about 30 ft apart, and, when once they sprout, need little attention as the plants are not relished by cattle. Some attention during the first year will assure its coming up and to give a good yield of fruits and nuts in about 5 years. The tree is of perennial fruitfulness. As the soil is good the income out of such will be assured for decades. The writer had about 1000 pits of 1 foot cubical contents prepared for the planting of the seeds; purchased from Quilon by him and some more supplied by the Superintendent of the Government Paddy station at Nagerkoil. Cashew Nuts are in great demand as an edible and a delicacy in Germany and America, and its cultivation on this area which is of a red gravelly soil and best suited to it will be an assured success.

A like and very profitable planting on the rest of the area will be **Casuarina.** It is a crop of 5 years, yielding abundant fuel which is in great demand. Small wells within appreciable distances could be dug for watering the above two cultivations for a year or two, and, the return in cash on such care bestowed will be assured and abundant.

Cattle Breeding and Dairy Farm

This extensive area is now being leased for cattle grazing. The farm which has a few heads of cattle could be improved, and the rearing of a good breed of

could also be attempted. The place is also ideally suited for **a Dairy Farm**—as in the neighbouring village of **Sevval,** a first class dairy farm is being run and milk is supplied to the Papanasam Head works by a special motor transport. With the above for the earnest consideration of the H.R.E. Board; it has to be mentioned also, that unfortunately there is a move on foot to grasp this huge farm and its expansive acreage by interested persons figuring as lessees. It is an eye-sore to many of them that such a property as managed by the Devastanam is a financial success. The former lessees have made piles, it is said, owing to the low bids at the then auction leases. Any attempt to perpetuate that system would bring only low bids since the present policy is to let on leases for an irreducible minimum, irrespective of any act of State or act of God. The best course will be to continue the present system with an expert establishment on the spot. The property is too large to be left under any single or a number of lessees as it requires the many sided improvements as above related. The H. R. E. Board may be pleased to direct the Executive Officer to appoint a practically trained agriculturist, and to continue the present system and work on the developments. The cost of the maintenance of such a local establishment will be little as compared to the inestimable advantages that are to be derived. And rightly the G. M. F. Campaign may claim to have really achieved its purpose for Subrahmanyapuram and the Lord Subrahmanyam at Tiruchendur. Y. M. C. As are conducting several **Rural Reconstruction Centres** in the country, and, the writer had seen a number of them, inclusive of the one at Marthandam in Travancore State. The needs of the country are receiving the devoted considerations of a Christian Mission, and would not be to the pride of this premier Devastanam in South India to show a way, and create a **Rural Reconstruction Centre at Subrahmanyapuram.**

ii. Inam Tiruppani Puttantaruvai in Tiruchendur Taluq.

The largest of the great in-land lakes in the district is the **Inam Puttantaruvai.** It is about three square miles in extent, lying in a deep basin within a mileof the sea from which it is separated by a high barrier of red sand. The property consists of the fore-shore land and the poramboke attached to it, as also the rich soil lying under a portion of the water-spread. The Government has a 2/5th interest in the property, the remaining 3/5th belonging to the Devastanam. The village, though accesible through a course of a sea of sand from Kulasekharapattanam, could with much less difficulty be reached from Tiruchendur by a bus up to Tisaiyanvilai and six miles further by a country cart over a sandy pathway. The drainage of the Puttantaruvai and the resultant increase in the incomes of the Devastanam and the Government have been engaging the attention of the Government and this institution ever-since 1859.* The property is possibly an early endowment by the Thiruvavaduthurai Mutt as the No. I patta of the village still stands in the name of Tiruppani Vicharanai Thambiran. The property consists of an extent of 123-58 acres clssified now as wet, 509.43. acres as dry and 900 acres as poramboke. The annual estimated income for the Devastanam is about Rs. 2700. Since nearly a major part of its extent has been almost always under water, the H.R.E. Board is being addressed annually for a proportionate remission of this income, and, it is being sanctioned.

The Puttantaruvai property is capable of being developed immensely. The problem is how to drain out the water. The last elaborate investigations were made during 1942-44 and the report of the Engineering Department was communicated to the Collector of Tirunelveli, who returned same to the Superintending Engineer, Trichinopoly circle, as an impracticable scheme. In the usual course of events, the report ought to have been communicated to the Devastanam as well, which had contributed a moiety of the expenditure for conducting the present investigations. The Hindu Religious Endowments Board also has an interest to have a perusal of the

*Tinnevelly District Gazetteer pp. 17, 188, 496.

same for a consideration. The writer had called for the report from the Superintending Engineer, and had a conversation with the Chief Engineer to the Government of Madras for irrigation in regard to this scheme, when, the writer was transferred. The report will be worthy of a weighty consideration as a few hundreds of acres of very fertile lands could be brought under plantain, paddy, betel, chillies and other garden cultivation soon as the water is drained. The Government could also come to the aid of the Devastanam, under the **Grow More Food scheme**, as so many other parts of the Presidency had received substantial state aids in such ventures. As the writer personally inspected this extensive locality, he found a long channel which was formerly dug and used for the draining of the taruvai water. This is now silted up. A deeper cut of this channel would drain away the water from at least a hundred and odd acres along the foreshore of the lake. The ryots could then be given the benefit of their cultivation. The ryots are eagerly awaiting a move in the matter, and prepared to pay an enhanced rent for the use of such re-claimed lands.

A second source of income would be the tax on the thousands of palmyrahs which have not been numbered for decades or assessed for their proportionate revenues. The assesments of extents in each of the several pattas have also to be re-viewed according to present measurements. As such, **a tree census** and **a re-survey** of the extents are urgently called for. These will amply repay the appointment of a surveyor, and the vigilant work of the village officers.

The village which was once the strong-hold of Hindu Vellalas is almost denuded of them, except for three or four families and a few of the artisan classes. It is now fullyoccupied byMuslims. The latter are mostly a merchant class who conduct business overseas. The poor classes are good garden-cultivators. Both these classes look forward to the Devastanam for more and more lands to be recovered from the grip of the seasonal waters on the *Taruvai*. This is a venture well worth attending to, with possible pecuniary advantage There are also many other Devastanam *Taruvais* of the kind in other parts of the taluqs, which await a similar or other solution.

LOCAL NEEDS

Lighting and Good water are two of the essential wants which await a solution at Tiruchendur. For the last 20 years, this temple in all affluence has been leasing out the supply of electrical power for lighting the temple and its envirous on a monthly rate. Scores of thousands of rupees have been thus spent, instead of erecting a power plant, which could have, at much less cost, lighted the temple and its limited area, a good part of the town from the car street as also the town temple. Precedents were not wanting as at Madura, Palni, Alagarkoil and other temples for running their own power plants for the required lighting. Now, that the war is over, it is to be hoped that the administration will approach the Department of Electricity for bringing an early connection to the approaches of Tiruchendur. Largely subscribed by the devastanam, a limited corporation could secure **an Electrical Licence for the Tiruchendur area** and profitably run a concern, in which case the temple could be lighted magnificently, as well the town and all the neighbouring villages.

Fresh drinking water is the other problem. Most of it is retailed in casks and drums. The town needs good drinking water and more of it is felt during festival occassions. The drinking water for the town is now drawn from a number of wells located to the south of the town and drawing their percolation (being on a lower level) from the large fresh water tank overhead. A huge well may be constructed, and water taken up to a capacious reservoir on an elevation by a pumping set as is done on the Railways. Water could then be supplied to the town and the temple through a number of public taps. Any other consideration of this matter by the sanitary Engineer to the Government and the Union Panchayat is much to be welcomed. Fresh water at the premises of the temple is a necessity, and the Devastanam might contribute a moiety of the expenditure to bring this necessity of life within the reach of the thirsting thousands of worshippers on all occasions and more during the festivals.

"வாழ்க சீர் அடியா ரெல்லாம்"

PART II

EDUCATIONAL AND CULTURAL NEEDS.

The possibility of creating this spiritual centre in the extreme south of India, as also one of cultural attraction in much to be welcomed. Barring the Tirupathi-Tirumalai Devastanams with educational institutions as the Mahants High School, the Venkateswara Arts College and the Oriental institute inaugurated under the aegis of Sri Venkatesa ; and, the Sanskrit patasala of Sri Ramanathaswami at Madura very few religious institutions of prominence could lay claim to any valued service as disseminating education or religious culture among the Hindu fold. The Hindu Religious Endowments Board with its unlimited forces for good have helped the Government to win the War with the splendid responses it had induced the Devastanams to make in War Securities. And now, that the war in won, the millions of the Hindu faith expect of the Board to act as a Christian Mission to disseminate Religious Knowledge and light on the path of true religion and ethics. Rameswaram, Madura, Tiruchendur, Palni and Srirangam could still come to the rescue of the ignorant masses to provide for a liberal education and of knowledge of the tenets of Saivaism and Vaishnavaism. The illiteracy of the millions of the Hindu faith should never be a problem still to be tackled by the Government alone. A few schools on the model of the Ramakrishna Vidyalayas, and a few High schools taken over from local control and better administered by first rate Devastanams like Madura, Tiruchendur, Palni and Srirangam will be so much to be welcomed. The High school at Palni managed now by the Municipal Council would better serve a lasting good, if taken over by the Devastanam. And the transference of the Board High School at Tiruchendur to the control of the Devastanam will be welcomed in the interest of both the institution and the pupils. At present it is said to stand an ill-chance of being maintained by the District Board. A permanent efficient staff is a necessity who could infuse confidence into the taught as well on their parents. As in Christian Schools, a curriculam of studies in religion and ethics should be

insisted on for Hindu students. A well ordered **hostel** with a disciplinarian for a warden is a desideratum. **A Hindu Orphanage** wherein Hindu destitute boys could be admitted will be an additional attraction for a humanitarian service. The field for work is large, and materials abundant ; and the only want is the heart to do it which has delayed the utilisation of such resources to the well-being of the Country.

The time is near at hand to take up this work in right earnest, and, every factor in this huge cycle to put one's shoulder to the wheel, The Hindu public look up to the H.R.E. Board to come to its rescue, and would it come is the question? A definite plan of its usefulness to the larger Hindu public is yet to be evolved, as every periodical change in the personnel of the Board has been revolving about a groove and a certain method-of action, the five years period also being found too short for any plan of tangible utility. A tried public servant of ripe experience who has at heart the spirit of a missionary could work enormous good to the religious institutions and the Hindu public. The days of an alien and Christian Government is past. A truly National Government is at the Centre. The Government of Madras, could provincialise the Board and direct the administration of the religious institutions to the lasting good of the Hindu votaries, and the better upkeep of these ancient foundations.

The earlist Roman Catholic Missions under Francis Xavier from 1562, and Beschi from 1708 when they arrived at Tirunelveli, and the Missions of the Church of England under Schwartz in 1771 had done remarkably well in spreading education and culture among a section of the native Hindu population of Tirunelveli and Christianizing them. The result is, the Hindu fold has been impoverished of a few millions of the intelligentia of the South who could have been a tower of strength for Hinduism. They are now Christians and Muslims, from whom many a lesson has to be learnt by their Hindu brethren. This denudation of the Hindu fold which is yet going-on ought to be stemmed early before it is actually too-late. It is a matter of concern to the Hindus

at Tiruchendur that a christian church for the bharathava christians is being raised on the sea-shore at close quarters to the ancient shrine of Subrahmanya, though there are a number of ancient christian foundations near-abouts as at Alanthalai to the south, and Veerapandiyanpattanam to the north. The Christians are a flourishing community, thanks to the foreign missions, but should it be at the cost of the Hindu faith?

It should be said in fairness to the Hindu Nadar community in the District and from distant Nagerkoil and there-abouts in Travancore, that there are Kattalais by them to Sri Subrahmanyam. They have besides vast funded Mahimai resources to spend in His service, and they will be readily available for any plan of lasting good. The monthly krithigai kattalai by the Nagerkoil Nadars draws to Tiruchendur tens of thousands of Nadars from near and afar; and on every festival occasion too, to have a darsan of the deities when they are taken out in procession around the giriveedhi, since they are denied the right of entry into the portals of the temple. Their devotion and their eagerness to have but a sight of the deities and have their grace needs to be felt then described. The monthly congregation wait out-side in patience till late in the night till the deities are taken out; and, when it is over the vast crowds vanish as thin air dispersing to their distant homes miles away on foot. A change of heart towards this great and influential Hindu Community would also redound to the glory and strength of Saivaism.

While the **High school** and the **Hostel** and the **Orphanage** would afford the secular side of the educational needs at Tiruchendur, those of the religious side also deserve more than a thought. The Vedic and Sanskritic side of education are attended to by the Nagarathars of Chettinad. There are two such schools. Those for inculcating the Thevaram studies need attention. A school which was started decades ago by Swaminatha Panditharof Jaffna, and located now in an upstair hall in the bazaar street is but an apology. An endowment of properties by the donor to keep the School going needs better scrutiny, and a proper application of funds. There is another Thevara school besides with a few day—

scholars maintained by the Nagarathars. These do not serve the required necessities. The teachers and the taught ought to be well chosen, and the latter should be fed besides and clothed. The Curriculam of studies should be for 5 years or at least 3, giving besides a sound and working knowledge in Tamil and in Saiva Siddhanta Sastras. The Thevaram recitals should be the every day routine of temple service. A high proficiency in Thevaram recitals with appropriate தேவாரப்பண் should be aimed at the school. A disciplined life and plain and simple habits of living should be enforced, so that the success in life of the *alumni* of the school may be assured.

A well equipped **Thevara school** by the Devastanam is a necessity. It ought to be in close proximity to the temple. It could be located in a building to be erected in a rectangular piece of ground 74¼ feet and 70 feet long west to east, and 67" and 55" broad north to east which is at present used as விசாக மாட்டுப் பிரை for collecting offerings of cattle during the annual Visakam. The proposed building should house a spacious lecture hall and a set of rooms for the teacher and the taught, and for occasional lecturers to halt. Its close nearness to the library and reading room of the Devastanam would be an additional attraction. Those trained in this school should be assured of service in this as in any other temple in the Tamil country on a decent scale of monthly remuneration.

And now, for **A Seminary for the Potris and the Gurukkals** and the **Paricharakas** too! The Potris have hailed from the Mangalore Country near abouts South Canara district They have but picked-up knowledge of rituals, and, some are advisedly chosen at random for other considerations. The Gurukkals ply their profession from father to son, many of whom with little knowledge of the rituals. A grounding for them in the *Kamika*, the *Karana* and the Saiva Agamas is a necessity. They should also have a sound knowledge in the technique of the *arathanas* and their significances. Theirs should be a religious and dedicated life, as a qualification for Service. The paricharakas who have minis-

terial functions in the temple should have a practical training in rituals and in sanitary methods of the upkeep of the temple and its precincts. As at present their service do not command the popular imagination or even their sympathy. All aspirants to that service should have undergone a training as pertaining to the different tenets of the particular institutions they are to serve. When the institution comes into being, even those now in service would better have a three month's practical course at this Seminary.

Coming next to the cultral side of their education, the Gurukkals as a class await with eagerness a move for their uplift. The **Alalasundarar Sangam at Tiruchendur,** an association started 7 years ago, of officiating Gurukkals and Sivacharas of the district and beyond are eager to have a **Saivagama patasala** for their training in service and spiritual advancement. A move coming as it does from them is all the more to be welcomed. As such, the *patasala* is a necessity and it may be established under the ægis of the Devasthanam. The venue of the school will be most appropriate in the Sri Sivakkolundu Easvara temple in the town which is ideally suited for the purpose. Its spacious halls and corridors are of such a type, and seem almost to invite a school within its portals. The course should extend to a period of 5 years of a graded type—a syllaubs for which I give in an *appendix* as was proposed by Siva Sri Esana Sivacharyar of Palni. Deserving pupils may be given a stipend if the funds will allow, or otherwise it may be a teaching institution with a hostel attached for paying students. And, when actually this academy of spiritual education is established at Tiruchendur, the H. R. E. Board could advise all trustees to select trained candidates of this institution for vacancies arising in their temples. It should also be impressed on the existing gurukkal community that a certificate from this institute would alone be a passport for their entertainment in service in any temple, and not any mirasi or hereditary rights thereto attached in the family without this necessary qualification. At a time when unquestioned beliefs in matters religious is a thing of the past, and men have begun to reason the why and the wherefore of every action, the ministering staffs at

the temples should be equipped fully in their arts and in knowledge enough and able to explain the esoteric significance of every ritual.

The alarmist may possibly raise here a warning of the want of funds ! An institution founded on such well considered principles and of urgent necessity can never fail for want of support. The Tiruchendur Devastanam, as well those all over the Presidency might liberally contribute from its surplus funds towards the maintenance of this as a central Patasala in the South. With the directions of the H. R. E, Board, Tiruchendur would then have done its duty and share of service to Religion and the Hindu Faith as Subrahmanyam is the Gnanacharya and the repository of all wisdom and of the diviner arts. The Tirunelveli District—a citadel of spiritual and religious life and of Saivaite culture would alo be remembered for giving the lead, when her nobler and enlightened sons come forward to contribute liberally towards the foundation of such a Seminary. The Mahasannithanam of Tiruvavaduthurai who has very large interests in the district and those of Dharmapuram and Tiruppanandal would also bear a noble share in making this scheme a success.

The Saraswathi Pandaram or the library and Reading Room comes next in importance. It is now housed in a spacious room formerly used for stocking split fuel. With the modifications it has now undergone the library presents an enviable atmosphere. The present stock of books should be strengthened with a first class collection of Saiva Agamic and religious literature. The five almirahs of books now collected should be augmented by a dozen more, and the shelves proposed on the walls ought to be well fitted in, with glass sliding doors. The shelves might then hold a few more hundreds of books which will do credit for any Devastanam library. If space is not found enough, those of Agamic literature alone might find shelter in the Thevara school to come into existence as already referred to. The collection of books for an up-to-date library is not a difficult matter. His Holiness Sri-La-Sri Ambalavana Pandara Sannathigal of Tiruvavaduthurai Adheenam had already set an example by the gift of a beautiful almirah and a

valuable collection of books. Their Holinesses of Dharmapuram and Tiruppanandal could each present one or two of such princely gifts. Their Highnesses the Maharaja of Travancore, the Maharaja of Mysore and the Gaekwar of Baroda may also be approached for a free gift of their Government sanskrit and religious publications. The Government of Madras may also be approached for an annual library-grant in addition to the replenishments by the Devastanam sanctions in the annual budgets. While so equipped, Tiruchendur should well pride in **the Theological University** to be, catering to the secular as well the sacredotal sides of knowledge.

A Publicity Bureau by the devastanam management will be serving a lasting good. The Hindu masses require a popular Weekly or Monthly periodical devoted to the dissemination of knowledge of their Religion and Ethics and of the Sacred Texts. The work of the Kalyan Press, Gorakhpur, U.P., and of its two publications "**Kalyan**" in Hindi, and "**Kalyana Kalpataru**" in English is a model to be followed. A popular Tamil monthly published by the Devastanam, also the issue of occasional leaflets and booklets being comprehensive expositions of the several cults in Hinduism, and of Puranic accounts may be considered for adoption, as within the province of the administration.

"நான்மறை அறங்க ளோங்க, நற்றவம் வேள்வி மல்க,
மேன்மை கொள் சைவநீதி விளங்குக வுலக மெல்லாம்"

APPENDIX

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சிவகுகமயம்.

வேத, சிவாகம பாடசாலை

பாடத்திட்டங்கள் :

வேதம், ஆகமம், காவ்யம், சமயபாடம், நீதி நூல்கள், இலக்கணம், தேவாரமாதிய பாடத்திட்டங்கள்.

முதல் வருஷம்.

ஸம்ஸ்க்ருதபாடம் :—ஆரம்ப பாடம் 1ம் 2ம் புத்தகங்கள், ஸ்தோத்திரங்கள், பாஷாமஞ்சரி.

வேதம் :—வைதிகசந்தியாவந்தனம், ருத்ரம், சமகம், புருஷ சூக்தம், ஸ்கந்தசூக்தம், ஸ்ரீசூக்தம், பூசூக்தம், ருத்ரசூக்தம், மிருத்யுசூக்தம், ஆயுஷ்ய சூக்தம், ஓஷதிசூக்தம், வருண சூக்தம், புண்யாகம் லகுன்யாசம் அர்ச்சனைகள், தீபாராதனை மந்திரம், மந்திரபுஷ்பம் முதலியன.

ஆகமம் :—சிவார்ச்சனாதீபிகை, சமயதீக்ஷிதர், அநுஷ்டானவிதி, தியானரத்னாவளி.

காவ்ய முதலியன :—சப்தமஞ்சரி, ராமோதந்தம், ரகுவம்சம் 1. 2 சர்க்கம்.

தமிழ்ப்பாடங்கள் :—பாலபாடம் 1ம் புத்தகம், 2ம் புத்தகம், சிற்றிலக்கணம் நீதிநூல்கள் நீதிவாக்கியங்கள், ஆரம்ப கணிதம்.

சமயபாடம்—சைவசமயம் :—சைவசமயி, சைவவினாவிடை 1ம் புத்தகம், சைவப்பிரகாசிகை, 1ம், 2ம் புத்தகம்.

2ம் வருஷம்.

வேதம் :—மஹாந்யாசம், கோசூக்தம், ஸ்வஸ்திசூக்தம், பஞ்சசாந்தி, கோஷசாந்தி, ராத்ரிசூக்தம், நக்ஷத்ரேஷ்டி, தைத்தரீயஉபநிஷத் 1.2.3. பிரச்னங்கள் நவக்கிரஹமந்திரங்கள்.

ஆகமம் :—விசேஷதீக்ஷிதர் அநுஷ்டானவிதி, சிவபூஜாவிதி, சைவபூஷணம், பரார்த்த நித்ய பூஜாவிதி.

சமயபாடம் :—சைவவினாவிடை 2ம் புத்தகம், சைவப்பிரகாசிகை 3ம் புத்தகம்.

தமிழ் :—3ம் பாலபாடம், நீதிநூல்கள், இலக்கணம், திருமுறை ஓதுவித்தல் முதலியன.

காவ்ய முதலியன :—தாதுரூபாவளி, சமாசகுசுமாவளி, அமரம் 1ம் காண்டம், குமாரசம்பவம் 1. 2. 3. 4. சர்க்கங்கள், பர்த்ருஹரி, சிவானந்தலகரி முதலியன.

3ம் வருஷம்.

வேதம் :—ஆருணம், கணபதியுபநிஷத், மந்த்ரப்ரச்னம்.

ஆகமம் :—காமிகாகமம் தந்திராவதாரப்படலம், அர்ச்சனாவிதி படலம், சிவார்ச்சனாசந்திரிகை. சித்தாந்தசாராவளி சிரியாபாதம், ஆசிர்வாத முதலியன.

சமயபாடம் :—சைவப்பிரகாசிகை 4ம் புத்தகம், திருவாலவாய்க்கட்டளை முதலிய கட்டளைகள், சித்தாந்த சிரோமணி, திரிபதார்த்த சிந்தனை.

தமிழ் :—பாலபாடம் 4ம் புத்தகம், நீதி நூல்கள், பிரபந்தங்கள், திருமுறை முதலியன.

காவ்ய முதலியன :—போஜசம்பு, கிராதர்ர்ஜுனீயம், மேகதூதம், அமரம் 2ம் காண்டம் முதலியன.

4ம் வருஷம்.

வேதம் :—ருத்ர, சமக பதக்கிரமம், பஸ்மஜாபாலஉபநிஷத், ஈசாவாஸ்ய உபநிஷத் முதலியன.

ஆகமம் :—காரணாகமம், நித்யார்ச்சனாவிதி படலம், சகலாகமசாரசங்கிரகம், குமாரதந்திரம்.

சமயபாடம் :—சைவபிரகாசிகை 5ம் புத்தகம், சிதம்பரமான்மியம், ஞானரத்நாவளி, சைவசமயநெறி முதலியன.

தமிழ் :—பிரபந்தங்கள், சூடாமணி நிகண்டு 1. 2. 11. 12. தொகுதிகள், இலக்கணம், நீதி நூல்கள், திருமுறை முதலியன.

காவ்ய முதலியன :—அனர்க்கமாகவம், நாடகம், மாகம், காவ்யம், நீலகண்ட விஜயம், சிவகர்ணாம்ருதம், சுப்பிரமணியகர்ணாம்ருதம் முதலியன.

5ம் வருஷம்.

வேதம் :—யஜுர்வேதம் 4ம் காண்டம் அஷ்டகம் 3. அதர்வசிரோபநிஷத், அதர்வசிகோபநிக்ஷத், சுவேதாசுவதரோபநிஷத் முதலியன.

ஆகமம் :—யாகசாலா லக்ஷணபடலம், வாஸ்துசாந்தி முதலிய பூர்வாங்கக்கிரியாவிதிகள். மண்டபபூஜாவிதி, சைவாக்னிகாரியவிதி, ஆவாகனவிதி, சைவகாலவிவேகம், மஹாஸ்னபனவிதி, உத்ஸவவிதி முதலியன.

சமயபாடம்:—சித்தாந்தப்பிரகாசிகை. சைவப்பிரகாசனம், அஷ்டப்பிரகரணம், சித்தாந்தசாராவளி ஞானபாதம், சிவதருமோத்தர முதலியன.

தமிழ் :—பெரியபுராணம், கந்தபுராணம், திருவிளையாடற்புராணம், உபதேசகாண்டம், பிரமோத்தரகாண்டம், சூதசங்கிதை, வாயுசங்கிதை முதலியவைகளில் சிற்சில பகுதிகள், இலக்கணம், திருக்குறள் முதலிய நீதி நூல்கள், தேவார முதலிய திருமுறைகள்.

காவ்யம்—பாரதசம்பு :—சிவலீலார்ணவம், நைஷத முதலியன.

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